

T H E
G R E A T D A N G E R
O F
C O V E N A N T - B R E A K I N G, &c.
B E I N G

The Substance of a Sermon Preached *January 14. 1645.*
Before the then Lord Mayor of the City of *London*, Sir
Thomas Adams; together with the Sheriffs, Aldermen,
and common Council of the said City, being the Day
of their taking the *Solemn League and Covenant*, at
Michael Bafenshaw, London.

By E D M O N C A L A M R.

Printed in the Year, 1706.

GERALD D. AND

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with visible creases, discoloration, and small dark spots (foxing or dirt). The overall tone is a light beige or off-white, characteristic of old paper. There is no text or other markings on the page.

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a copy of the original letter, and is signed by Abraham Lincoln.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a slightly textured appearance with some faint horizontal lines near the top edge and numerous small dark specks, possibly dust or foxing, scattered across the surface. There is no text or other markings on the page.

The great Danger of Covenant-refusing, and Covenant-breaking.

2 Tim. 3. 3.

— *Truce breakers ; or, Covenant-breakers.*

IN the beginning of the Chapter, the Apostle tells us the condition that the Church of GOD should be in, in the Last Days. *This know also, that in the last days perilous times shall come.* In the 2 verse he tells us the reason why these Times should be such hard and dangerous times ; *for men shall be lovers of themselves, covetous, &c.* The Reason is not drawn from the miseries and calamities of the last Times, but from the sins and iniquities of the last Times. *It is sin and iniquity that makes Times truly perilous ;* Sin and sin only, takes away GOD's Love and Favour from a Nation, and makes GOD turn an Enemy to it. *Sin causeth GOD to take away the Purity and Power of his Ordinances from a Nation.* Sin makes all the Creatures to be Armed against us, and makes our own Consciences to fight against us. *Sin is the cause of all the causes of perilous Times.* Sin is the cause of our Civil Wars, 2 Sam. 12. 11. Sin is the cause of our Divisions, Jam. 4. 1. Sin is the cause why men fall into such dangerous Errors, 2 Thes. 2. 11. Sin brings such kinds of Judgments which no other thing can bring. Sin brings invisible, spiritual, and eternal Judgments ; it is sin that makes GOD give over a Nation to a reprobate sense, Rom. 1. 24. Sin makes all Times dangerous ; let the Times be never so prosperous, yet if they be sinful Times, they are Times truly dangerous. And if they be not sinful, they are not dangerous, tho never so miserable. It is sin that makes Afflictions to be the Fruits of GOD's revenging Wrath, part of the Curse due to Sin, and a beginning of Hell. It is sin and sin only, that imbitters every Affliction. Let us for ever look upon sin through these Scripture Spectacles.

The Apostle in four Verses reckons up 19 sins, as the Causes of the Miseries of the last Days. I may truly call these 19 sins, Englands

Looking-Glass, wherein we may see what are the Clouds that Eclipse GOD's Countenance from shining upon us: the Mountains that ly in the way to hinder the Settlement of Church Discipline. Even these 19 Sins which are as an *Iron Whip* of 19 strings, with which GOD is whipping England at this day; which are as 19 *Faggots* with which GOD is Burning and Devouring England. My purpose is not to speak of all these sins; only let me propound a *Divine Project* how to make the Times happy for Soul and Body. And that is, to strike at the Root of all Misery, which is *Sin and Iniquity*. To repent for, & from all these 19 sins, which are as the Oyl that feeds and increases the Flame that is now consuming of us. For because men are lovers of themselves, *Usque ad contemptum Dei & Reipublicae*. Because men drive their own Designs, not only to the neglect, but contempt of GOD and the common Wealth. Because men are covetous, lovers of the World more than lovers of GOD. Because they are proud in Head, Heart, Looks and Apparel. Because they are *Unthankful*, turning the Mercies of GOD into Instruments of Sin, and making Darts with GOD's Blessings to shoot against GOD. Because men are *Unholy* and *Heady*, and make many Covenants and keep none. Because they are (as the Greek word *δαιμόνι*, signifieth) *Devils*, acting the Devils part in accusing the Brethren, and in bearing false Witness one against another. Because they have a *Form of Godliness*, denying the Power thereof, &c. Hence it is that these Times are so sad and Bloody. These are thy Enemies, O England, that have brought thee into this desolate Condition! If ever GOD lead us back into the Wilderness, it will be because of these sins. And therefore if ever ye would have blessed Days, you must make it your great business to remove these 19 Mountains, and repent of these Land-devouring and Soul-destroying Abominations.

At this time I shall pick out the first and tenth sin to speak on. The first is *Self-love* which is placed in the Forefront as the cause of all the rest. *Self-love* is not only a sin that makes the Times perilous, but it is the cause of all these sins that make the Times perilous, for because men are lovers of themselves, therefore they are *Covetous*, *Proud*, *Unholy*, &c. The tenth Sin is, *Truce-Breakers*, and for fear lest the Time should prevent me, I shall begin with this sin first.

The tenth Sin then is *Truce-Breakers*; or as *Rom. 1. 33. Covenant-Breakers*. The Greek word *ἀπαρβόλις*, which signifieth three Things. First, such as are *federis nescii*, as *Beza* renders it; or as others, *in-federis*

fœderabiles; That is, such as refuse to enter into Covenant. Or, Secondly, such as are *fœditragi, qui pacta non servant*, (as *Ezias* hath it) or *sine fide* as *Ambrose*; That is, such as break Faith and Covenant. Or, Thirdly, Such as are *implacabiles*; or as others *sine pace*; That is, such as are *implacable* and haters of Peace.

According to this threefold sense of the word, I shall gather these three Observations.

Doctrine 1. That to be a Covenant-Refuser, is a sin that makes the times perilous.

Doct. 2. That to be a Covenant-Breaker, is a sin that makes the times perilous.

Doct. 3. That to be a Peace-hater, or a Truce-hater, is a sin that makes the times perilous.

To begin with the first.

Doctrine first, That to be a Covenant-Refuser, is a sin that makes the times perilous; To be *fœderis nescius, or infœderabilis*; For the understanding of this, you must know that there are two sorts of Covenants, there are Devilish and Hellish Covenants, and there are Godly and Religious Covenants. First, There are Devilish Covenants, such as *Ab. 23. 12.* and *Isaiab 28. 15.* such as the Holy League (as it was unjustly called) in France against the Hugonits, and that of our Gun-powder Traitors in England.

Now to refuse to make such Covenants, is not to make the Times perilous, but the taking of them makes the Times perilous. Secondly, There are Godly Covenants; such as *Job 31. 1.* I have made a Covenant with mine eyes, why then should I think upon a maid? such as *Psa. 119. 106.* I have sworn and I will perform it, that I will keep thy righteous Judgments; such as *2 Chron. 15. 14.* and such as this is, which you are met to take this day. For you are to swear to such things which you are bound to endeavour after, tho you did not swear. Your swearing is not *solum vinculum*, but *novum vinculum*, is not the only, but only a new, and another Bond to tie you to the obedience of the things you swear unto; which are so Excellent and so Glorious, that if GOD give those that take it a Heart to keep it, it will make these three Kingdoms the Glory of the World. And as one of the Reverend Commissioners of Scotland said, when it was first taken in a most Solemn manner at Westminster, by the Parliament and the Assembly; That if the Pope should have this Covenant written upon a Wall over against him sitting in his Chair, it would

be unto him like the hand-writing to Belshazzar; causing his joints to loose and his knees to smite one against another. And I may add, that if i be faithfully and fully kept, it will make all the Devils in bell to tremble, as fearing lest their Kingdom should not stand long. Now then for a man to be an *Anti-Covenanter*, and to be such a *Covenant-refuser*, it must needs be a sin that makes the times perilous.

And the Reason is,

Reason 1. Because you shall find in Scripture, That when any Nation did enter into a *solemn religious Covenant*, God did exceedingly bless and prosper that Nation after that Time, as appears 2 *Chron.* 15. 19. 2 *Kings* 11. 20. And we have a Promise for it, *Deut.* 29. 12, 13. *That thou shouldest enter into Covenant with the Lord thy God, &c. That he may establish thee to day for a People unto himself, and that he may be to thee a God, &c.* And therefore to be a *Covenant-Refuser*, is to make our Miseries perpetual.

Reason 2. Because it is the highest Act of God's Love to Man, to vouchsafe to engage himself by Oath and Covenant to be his God: So it is the highest Demonstration of Man's Love to God, to bind himself by Oath and Covenant to be God's; there is nothing obligeth God more to us, than to see us willing to tye, and bind our selves unto his Service. And therefore, they that in this Sense are *Anti-Covenanters*, are Sons of Be-lial, that refuse the Yoke of the Lord, that say, as *Psal.* 2. 3. *Let us break his Bands asunder, and cast away his Cords from us;* such as *oderunt vincula peccatis*, which is a Soul-destroying, and a Land-destroying Sin.

Reason 3. Because that the Union of England, Scotland and Ireland, into one Covenant, is the chief, if not the only *Preservative* of them at this time: You find in our *English Chronicles*, that England was never destroyed, but when divided within it self, our Civil Divisions brought in the *Romans*, the *Saxons*, *Danes*, and *Normans*; But now the *Anti-Covenanters*, they divide the Parliament within it self, and the City within it self, and England against it self; he is as a *Stone separated* from the Building, which is of no use to it self, and threatneth the Ruin of the Building. *Jesus Christ* is called in Scripture the *Corner Stone*, which is a Stone that unites the two ends of the Building together; *Jesus Christ* is a *Stone of Union*: And therefore they that sow Division, and studdy unjust Separation, have little of *Jesus Christ* in them. When the *Ten Tribes* began to divide from the other two Tribes, they presently began to war one against another, and to ruin one another: The *Anti-covenanter* he divides and separates, and dis-unites. And therefore he makes perilous times.

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My chief Aim is at the 2^d. Doctrine, which is,

Doct. 2. *That for a Covenant-taker to be a Covenant-breaker, is a Sin that makes the Times perilous.*

For the opening of this Point, I must distinguish again of Covenants; there are Civil, and there are Religious Covenants; a Civil Covenant, is a Covenant betwixt *Man and Man*; and of this the Text is primarily, tho not only to be understood. Now for a *Man to break Promise and Covenant with his Brother*, is a *Land destroying, and Soul-destroying Abomination*. We read, 2 *Sam. 21*. That because *Saul* had broken the Covenant that *Joshua* made with the *Gibeonites*, God sent a Famine in *David's* time, of three Years Continuance, to teach us, *That if we falsifie our Word and Oath, God will avenge Covenant-breaking, tho it be 40 Years after*. Famous is that Text, *Jer. 34. 17, 18, 19, 20*. *Because the Princes and the People brake the Covenant which they had made with their Servants (tho but their Servants)* God tells them, *Because ye have not hearkened unto me, in proclaiming Liberty every one to his Brother, &c. Behold I proclaim Liberty for you, saith the Lord, to the Sword, to the Pestilence, and to the Famine: And I will make you to be removed into all the Kingdoms of the Earth &c*. We read also, *Ez k. 17. 18, 19, 20*. That God tells *Zedekiah*, *Because he brake the Covenant he had made with the King of Babylon, that therefore he would recompense upon his head the Oath that he had despised, and the Covenant that he had broken, and would bring him to Babylon, and plead with him there for the Trespas which he had trespassed against the Lord*. *David* tells us, *Psal. 15. 4*. That it is a Sin that shuts a Man out of Heaven. The *Turkish History* tells us of a Covenant made between *Amurath*, that great *Turk* and *Ladislaus* King of *Hungary*, and how the Pope absolved *Ladislaus* from the Oath, and provoked him to renew the War, - In which War, the *Turk* being put to the worst, and despairing of Victory, pulls out a Paper which he had in his Bosom, wherein the League was written, and said, *O thou God of the Christians, if thou beest a true God, be revenged of those that have, without cause, broken the League made by calling upon thy Name*. And the Story says, That after he had spoken these Words, he had, as it were, *A new Heart and Spirit put into him and his Soldiers*, and that they obtained a glorious Victory over *Ladislaus*. Thus God avenged the Quarrel of Man's Covenant. The like Story we read of *Rodolphus* Duke of *Sweden*, who, by the Pope's Instigation, waged War with *Henry* the 4. Emperor of *Germany*, to whom he had sworn the contrary, the Pope sent a Crown to him with this Motto, *Petra dedit Petro, Petrus diadema Rodolpho*, but in the Fight it chanced that *Rodolphus*

dolphus lost his *Right Hand*, and falling sick upon it, he called for it, and said, *spectate hanc dextram legitima supplicia expendentem, quæ fidem Sacramento munitum, & Henrico Domino meo datam, vobis urgentibus, præter æquum & jus temere violavit.* Behold this *Right Hand* with which I subscribed to the *Emperor*, with which I have violated my *Oath*, and therefore I am rightly punished. I will not trouble you with relating that gallant Story of *Regulus*, that chose rather to expose himself to a cruel Death, than to falsifie his *Oath* to the *Carthaginians*. The Sum of all is, if it be such a crying *Abomination* to break *Covenant* between *Man* and *Man*; and if such Persons are accounted as the *Off-scouring* of *Men*, not worthy to live in a *Christian*, no not in a *Heathen Commonwealth*. If it be a *Sin* that draws down *Vengeance* from *Heaven*; much more for a *Man* to enter into a *Covenant* with the Great *Jehovah*, and to break such a Religious Engagement; this must needs be a destroying, and *Soul-damning Sin*. And of such Religious *Covenants* I am now to speak.

There are two *Covenants* that *God* made with *Man*, a *Covenant of Nature*; and a *Covenant of Grace*. The *Covenant of Nature* (or of *Works*) was made with *Adam* and all *Mankind* in him. This *Covenant Adam* broke, and *God* presently had a quarrel against him for breaking of it, *Gen. 3. 8, 9.* And to avenge the quarrel of the *Covenant*, he was thrust out of *Paradise*, and there was a *Sword* also placed at the east end of the *Garden of Eden*, to avenge *Covenant-breaking*. And by nature we are all *Children of wrath*, *Heirs of Hell*, because of the breach of that *Covenant*. And therefore we should never think of *Original Sin*, or of the *sinfulness* and *curse* of our *natural condition*, but we should remember what a *grievous sin Covenant-breaking* is.

But after man was fallen, *God* was pleased to strike a new *Covenant*, which is usually called a *Covenant of Grace*, or of *Reconciliation*, a *Copy* of which you shall read, *Exek. 16. 7, 8, 9.* This was first propounded to *Adam* by way of *Promise*, *Gen. 3. The seed of the Woman shall bruise the Serpents head.* And then to *Abraham* by way of *Covenant*, *Gen. 17. In thy seed shall all the nations of the world be blessed.* And then to *Moses* by way of *Testament*, *Exod. 23.* It is nothing else but the free and gracious tender of *Jesus Christ*, and all his rich purchases to all the lost and undone sons of *Adam*, that shall believe in him; or as the Phrase is *1/a. 56. 4. That shall take hold of the Covenant.* Now you must know that *Baptism* is a seal of this *Covenant*, and that all that are *Baptised*, do *Sacramentally*, at least engage themselves to walk before *God*, and to be upright

upright; and God likewise engages himself to be their God. This Covenant is likewise renewed when we come to the Lords Supper, wherein we bind our selves, by a Sacramental Oath unto thankfulness to God for Christ. Add further, that besides this general covenant of Grace, whereof the Sacraments are Seals, there are particular and Personal, and Family, and National Covenants. Thus *Job* had his covenant *Job 3. 1.* and *David*, *Psa. 119. 106.* And when he came to be King, he joyned in Covenant with his People to serve the Lord. Thus *Asa*, *Jehoiadab*, and *Josiah*, &c. Thus the People of Israel had not only a covenant in *Circumcision*, but renewed a Covenant at *Horeb* and *Moab*, and did often again and again bind themselves to God by Vow and Covenant. And thus the Churches of Christ; Christians, besides the Vow in Baptism, have many Personal and National Engagements unto God by Covenant, which are nothing else but the Renovations, and particular Applications of that first Vow in Baptism. Of this Nature is that you are to renew this day, &c.

Now give me leave to shew you what a *Sword-procuring* and *Soul-undoing sin*, this sin of *Covenant-breaking* is; and then the Reason of it. Famous is that Text, [*Lev. 26. 25.* And I will send my Sword which shall avenge the quarrel of my Covenant.] The words in Hebrew run thus, *I will avenge the Avengement*, in the Greek *ἐνδικα στυγνίζω*, The Latines *ulciscar ultionem*; which importeth thus much, that God is at open War, and at publick *Defiance* with those that break his Covenant: he is not only angry with them, but he will be revenged of them. The Lord hath a controversie with all Covenant-Breakers, *Hos. 4. 1.* as it is *Lev. 26. 23.* the Lord will walk contrary to them. In the 29 of *Deut.* first God takes his people into Covenant, and then he tells them of the happy condition they should be in, if they did keep the Covenant, but if they did break Covenant, he tells them [*Vers. 20. 21, 22, 23, 24, 25.* that the Lord will not spare him; but the anger of the Lord and his Jealousie shall smoke against that man, and all the curses that are written in this Book shall ly upon him, and the Lord shall blot out his Name from under Heaven, and the Lord shall separate him, &c. and when the Nations shall say, Wherefore hath the Lord done thus unto the Land? What meaneth the heat of this great anger? then shall men say, Because they have forsaken the Covenant of the Lord God of their Fathers, &c. This was the sin that caused God to send his People *Israel* into captivity, and to remove the Candlestick from

the *Asian Churches*, it is for this sin that the Sword is now devouring *Germany, Ireland, and England, &c.* God hath sent his Sword to avenge the quarrel of his Covenant.

The Reasons why this sin is a God-provoking sin, are,

Reason 1. Because that to sin against the Covenant, is a greater sin than to sin against a Commandment of God, or to sin against a Promise, or to sin against an Ordinance of God. First, It is a greater sin than to break a Commandment of God, for the more Mercy there is in the thing we sin against, the greater is the sin. Now there is more Mercy in a Covenant, than in a bare Commandment. The Commandment tells us our Duty, but gives no power to do it. But the Covenant of Grace gives power to do what it requires to be done. And therefore if it be a Hell procuring sin to break the least of Gods Commandments, much more to be a Covenant-breaker, *Heb. 10. 28, 29.* 2. It is a greater sin than to sin against a Promise of God; because a Covenant is a Promise joyned with an Oath, it is a mutual stipulation between God and us: And therefore if it be a great sin to break Promise, much more to break Covenant. 3. It is a greater sin than to sin against an Ordinance, because the Covenant is the Root and Ground of all the Ordinances. It is by virtue of the Covenant that we are made partakers of the Ordinances; The Word is the Book of the Covenant, and the Sacraments are the Seals of the Covenant. And if it be a sin of an high Nature to sin against the Book of the Covenant, and the Seals of the Covenant, much more against the Covenant it self; to break Covenant is a fundamental sin, it razeth the very Foundation of Christianity, because the Covenant is the Foundation of all the Priviledges, and Prerogatives, and hopes of the Saints of God; And therefore we read, *Eph. 2. 12.* That a Stranger from the Covenant, is one without hope. All hope of Heaven is cut off, where the Covenant is willingly broken. To break Covenant is an universal sin, it includes all other sins. By virtue of the Covenant we tie our selves to the obedience of Gods Commandments, we give up our selves to the guidance of *Jesus Christ*, we own him for our Lord and King; all the Promises of this Life, and that that is to come, are contained within the Covenant. The Ordinances are Fruits of the Covenant: And therefore they that forsake the Covenant commit many sins in one, and bring not only many, but all curses upon their Heads. The Sum of the first Argument is, if the Lord will avenge the quarrel of his Commandments, if God was avenged upon the Stick-gatherer for breaking the Sabbath, much more will he be avenged upon a

Covenant-breaker. If God will avenge the *quarrel of a Promise*, if the *quarrel of an Ordinance*: If they that reject the Ordinances shall be punished; [of how much sorer punishment shall they be thought worthy, that trample under their feet the Blood of the Covenant?] If God was avenged of those that abused the *Ark of the Covenant*, much more will he punish those that abuse the *Angel of the Covenant*.

The second Reason why *Covenant-breaking*, is such a Land-destroying sin, is, because it is a Solemn and Serious Thing to enter into Covenant with GOD; a matter of great Weight & Importance, that it is impossible but GOD should be exceedingly provoked with these that slight it and disrespect it. The Vow in Baptism is the first, the most general, and the solemnest that any Christian took, saith *Chrysostom*; wherein he doth not only promise, but ingage himself by Covenant in the sight of GOD and his holy Angels to be the Servant of Jesus Christ; and therefore GOD will not hold him guiltless that breaks this Vow. The Solemnity and Weightiness of Covenant-taking consisteth in three things.

1. Because it is made with the Glorious Majesty of Heaven and Earth, who will not be trifled and baffled withal; and therefore what *Jehoshaphat* said to his Judges, 2 *Chron.* 18. 6. *Take heed what ye do, for ye judge not for men, but for the Lord, who is with you in the Judgment; wherefore now let the fear of the Lord be upon you, &c.* The like I may say to every one that enters into Covenant this day. *Take heed what ye do, for it is the Lords Covenant, and there is no iniquity with the Lord, wherefore now let the fear of the Lord be upon you, for our God is a holy God, he is a jealous God, he will not forgive your Transgressions, nor your sins, as Joshua saith Josh. 24. 19.*

2. Because the Articles of the Covenant are weighty and of great Importance. In the Covenant of Grace GOD ingageth himself to give CHRIST, and with him, all Temporal, Spiritual, and Eternal Blessings, and we engage our selves to be his faithful Servants all our days. In this Covenant we oblige our selves to do great matters that nearly concern the Glory of God, the good of our Souls, and the happiness of the three Kingdoms. And in such Holy and Heavenly things which so nearly concern our everlasting Estate, to dally and trifle must needs incense the Anger of the great Jehovah.

3. The manner used both by *Jews, Heathens, and Christians*, in entering into Covenant doth clearly set out the *Weightiness* of it, and what

a horrible sin it is to break it. The custom among the *Jews* will appear by divers Texts of Scripture ; *Jer.* 34. 18. it is said, *And I will give the men that have transgressed my Covenant which they had made before me, when they cut the Calf in twain, and passed between the parts thereof.* The words they used when they passed between the parts, were, *So God divide me, if I keep not Covenant.* *Neb.* 5. 12. *Nebemiah* took an Oath of the Priests, and shook his lap and said, *So God shake out every man from his house, and from his labour, that performeth not this promise ; even thus be he shaken out and emptied, and all the Congregation said, Amen.* In the 15. of *Genesis* *Abraham* divided the Heifer, and the Goat, and a Ram, &c. And when the Sun was down, a smoaking furnace and burning lamp passed between these pieces. This did Represent Gods Presence, saith *Clemens Alexandrinus*, and it was as if God should say, Behold, this day I enter into Covenant with thee, and if thou keepest Covenant, I will be as a burning lamp to enlighten and to comfort thee: but if thou breakest Covenant, I will be like a smoaking furnace to consume thee. Thus also *Exod.* 24. 6. *Moses* makes a Covenant with *Israel*, and offers Sacrifices, and takes the Blood of the Sacrifices and divides it, and half of it he sprinkles upon the Altar, (which represented Gods part) and the other half he sprinkled upon the People, as if he should say, *As this Blood is divided, so will God divide you if ye break Covenant.* This was the custom among the *Jews*. Amongst the *Romans*, *cæsa firmabant fœdera porca.* And when it was divided, the *Feciales* gave one half to one Party, and the other to the other, and said, *So God divide you asunder if you break this Covenant,* and let God do so much the more by how much he is the more able, *hinc fœdus a fœdo animali (scilicet porco) diviso.* Sometimes they make Covenants by taking a stone in their Hands, and saying, *If I make this Covenant seriously and faithfully, then let the great Jupiter bless me, if not so let me be cast away from the face of the Gods, as I cast away this stone.* This was called *Furare per Jovem Lapidem.* All these things are not empty Notions and Metaphorical Shadows, but real and substantial Practices, signifying unto us, that God will and must (for it stands with his Honour to do it) divide and break them in pieces that break Covenant with him. This day you are to take a Covenant by the lifting up of your Hands unto the most high GOD, which is a most emphatical Ceremony, whereby we do as it were call GOD to be a Witness and a Judge of what we do, and a Rewarder or Revenger, according as we keep or break this Covenant. If we keep it, the lifting up of our Hands will be as an E-

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vening Sacrifice ; if we break it, *the lifting up our hands* will be as the *lifting up of the hands of a Malefactor at the Bar*, and procure Wo and Misery and wringing of hands at the great day of Appearing.

The 3. Reason why God will be avenged of those that are Covenant-Breakers, is, because that a Covenant is the *greatest Obligation*, and the most forcible *Chain* that can be invented to tie us to Obedience and Service ; God may justly challenge Obedience without *Covenanting* by virtue of *Creation, Preservation, and Redemption* ; he hath made us, and when lost, he hath purchased us with his Blood. But being willing more abundantly to manifest his Love that we be the more fastned to him, he hath tyed himself to us, and us to him by the strong Bond of a *Covenant* : as if God should say, Oh ye Sons of Men, I see you are *Rebellious*, and Sons of *Belial*, and therefore if it be possible I will make you sure. I will engage you unto me, not only by *Creation, Preservation, and Redemption*, but also by the Right of *Covenant and Association*. I will make you mine by *Promise and Oath*. And surely he that will break these Bonds, is as bad as the man possessed with the *Devil* in the *Gospel*, whom no Chains could keep fast. When we enter into Covenant with God, we take the *Oath of Supremacy*, and swear unto him that he should be our chief *Lord and Governour*, and that we will admit of no *Forreign Power or Jurisdiction*, but that God shall be all in all. We likewise take the *Oath of Allegiance*, to be his Servants and Vassals, and that he shall be our *Supreme in Spirituals and Temporals*. Now for a *Christian* that believes there is a God, to break both these *Oaths of Allegiance and Supremacy*, it is cursed *Treason* against the *GOD of Heaven*, which surely God will be avenged of. Amongst the *Romans*, when any Souldier was pressed, he took an *Oath* to serve the Captain faithfully, and not to forsake him, and he was called *miles per Sacramentum*. Sometimes one took an *Oath* for all the rest, and the others only said, The same *Oath* that *A. B.* took, the same do I. And these were called *milites per conjurationem*, or *milites evocati*. And when any Souldier forsook his Captain, he had the *Martial Law* executed upon him. Thus it is with every *Christian* : he is a professed Souldier of *Christ*, he hath taken *Prels-money*, he hath sworn and taken the *Sacrament* upon it to become the *LORD's*, he is *miles per Sacramentum*, and *miles per conjurationem* : And if he forsake his Captain and break *Covenant*, the great *LORD of Hosts* will be avenged of him, as it is written, *Jer. 11. 3, Cursed be the man that obeyeth not the words of the Covenant.* To
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break Covenant is a sin of *Perjury*, which is a sin of a high Nature ; and if for Oaths the Land mourneth, much more for breach of Oaths. To break covenant is a sin of spiritual Adultery ; for by Covenanting with God, we do as it were *joyn our selves in Marriage to God*, as the Hebrew word signifieth, *Jer. 50. 5.* Now to break the *Marriage-Knot*, is a sin for which God may justly give a Bill of Divorce to a Nation. To break Covenant is a *sin of injustice* ; for by our Covenant we do enter as it were into *Bond* to God, and engage our selves as a Creditor to his Debitor ; now the sin of Injustice is a Land-destroying sin,

The 4. Reason why God must needs be avenged on those that are Covenant-Breakers, is, it is an act of the highest *Sacrilege* that can be committed. For by virtue of the Covenant, the Lord lays claim to us as his peculiar Inheritance, [*Ezek. 16. 8.* I sware unto thee, and entred into Covenant with thee, and thou becamest mine. *Jer. 31. 32.* I will be their God, and they shall be my people.] It is a worthy Observation, that in the Covenant there is a double Surrender, one on Gods part, and another on our part. God Almighty makes a Surrender of himself and of his Son, and of the Holy-Ghost, behold, saith God, I am wholly thy God ; all my Power, and Mercy, and Goodness, &c. is all thine ; my Son is thine and all his rich Purchases, my Spirit is thine and all his Graces ; this is God's Surrender. On our parts, when we take hold of the Covenant, we make a delivery of our Bodies and Souls into the hands of God ; we chuse him to be our Lord and Governour, we resign up our selves into his hands. Lord we are thine at thy disposing ; we alienat our selves and make a Deed of Gift of our selves, and give thee Lock and Key of Head, Heart, and Affections, &c. This is the Nature of every religious Covenant, but especially of the Covenant of Grace. But now for a Christian to call in as it were his Surrender, to disclaim his Resignation, to steal away himself from God, and lay claim to himself after his Alienation ; to fulfill his own Lusts, to walk after his own ways, to do what he lists, and not what he hath covenanted to do, and so to Rob God of what is his, this is the highest degree of Sacrilege, which God will never suffer to go unpunished. And surely if the Stick-gatherer, that did but alienate a little of God's time ; and *Ananias* and *Sapphira*, that withheld but some part of their Estate : and if *Belshazzar* for abusing the consecrated Vessels of the Temple, were so grievously punished ; how much more will God punish those that alienate themselves from the service of that
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God to whom they have sworn to be obedient? It is observed by a Learned Author, of three Famous Commanders of the *Romans*, that they never prospered after they had defiled and robbed the Temple of *Jerusalem*. First, *Pompey* the great, he went into the *sanctum sanctorum*, a place never before entered by any but the High Priest, and the Lord blasted him in all his Proceedings, after that time: *ut illi qui terram non habuit ante ad victoriam, deesset illi terra ad Sepulturam*: That he that before that time wanted Earth to overcome, had not at last Earth enough to bury him withall. The next was *Crassus*, who took away 10000 talents of Gold from the Temple, and afterward dyed, by having Gold poured down his Throat. The 3. was *Cassius*, who afterwards killed himself. If then God did thus avenge himself of those that polluted his consecrated Temple; much more will he not leave them unpunished that are the living Temples of the Holy Ghost consecrated to God by Covenant, and afterwards proving *sacrilegious*, robing God of that worship and service, which they have sworn to give him.

The 5th Reason, why this Sin makes the times perilous, is, because *Covenant-breakers* are reckoned amongst the number of those that have the mark of *Reprobation* upon them. I do not say that they are all Reprobates, yet I say, that the *Apostle* makes it to be one of those Sins which are committed by those that are given up to a reprobate mind, *Rom. 1. 28, 31*. The words are spoken of the Heathen, and are to be understood of *Covenants* made between man and man, that then the Argument will hold *a fortiori*. If it be the Brand of a Reprobate to break Covenant with man, much more a Covenant made with the great *Jehovah*, by the lifting up of our hands to Heaven.

The last Reason is, Because it is a sin, against such infinit mercy, it is said *Jer. 31. 22. Which Covenant they brake, although I was a husband to them*, That is, although I had chosen them for my Spouse, and married my self unto them, with an everlasting Covenant of mercy, and intail'd Heaven unto them, yet they have broken my Covenant. This was a great provocation, Thus *Ezek. 16. 4, 5. When thou wast in thy blood, and no eye pitied thee to have compassion upon thee, I said unto thee when thou wast in thy blood, live, yea, I said unto thee, live. It is twice repeated. As if God should say, mark it O Israel, when no eye regarded thee, then I said unto thee, live. Behold, saith God, ver. 8. Thy time was the time of love. Behold and wonder at it, [And I spread my Skirt over thee, and covered thy nakedness, yea, I swore unto thee and entered into Covenant*

Covenant with thee, *saith the Lord*, and thou becamest mine.] And yet for all this, thou hast sinned grievously against me. Wo, wo unto thee, *saith the Lord God*, Ezek. 16. 23. there is *five-fold mercie* in the Covenant (especially in the Covenant of Grace) that makes the sin of Covenant-breaking to be so odious.

1. It is a mercy that the great GOD will vouchsafe to enter into Covenant with Dust and Ashes. As *David* saith in another case, *Is it a light thing to be the son in law of a King?* So may I say, is it a light matter for the Lord of heaven and earth to condescend so far as to Covenant with his poor creatures, and thereby to become their Debtors, and to make them, as it were his equals? When *Jonathan* and *David* entered into a Covenant of Friendship, though one was a Kings Son, the other a poor Shepherd, yet there was then a kind of equality between them. But this must be understood warily, according to the Text 2 Cor. 2. 9. [Blessed be God who hath called us unto the fellowship of his Son Jesus Christ our Lord.] He is still our Lord, though in fellowship with us. It is a Covenant of infinit condescension on Gods part, whereby he enters into a League of Friendship with his People.

2. The mercy is the greater, because this Covenant was made after the fall of *Adam*; after we had broken the first Covenant, that the Lord should try us the second time, is not only an act of infinit goodness of God, but of infinit mercy. There is a difference between the *goodness* and the *mercy* of God; *goodness* may be shewed to those that are not in *misery*: but *mercy* supposeth *misery*. And this was our condition after the breach of the first Covenant.

3. That God should make this Covenant with *Man*, and not with *Devils*.

4. This sets out the mercy of the Covenant, because it contains such rare and glorious benefits, and therefore it is called a Covenant of Life and Peace, Mal. 2. 5. *an everlasting Covenant, even the sure mercies of David*, Isai. 55. 3. It is compared to the Waters of *Noah* Isa. 54. 6. Famous are those two Texts, *Exod.* 19. 5, 6. *Jer.* 32. 40, 41. Texts that hold forth *strong consolation*. By virtue of the covenant, Heaven is not only made possible, but certain to all Believers, and certain by way of *Oath*. It is by virtue of the covenant, that we call him *Father*, and may lay claim to all the Power, Wisdom, Goodness and Mercy, &c. that is in God. As *Jehosaphat* told the King of *Israel* to whom he was joyned in Covenant. [I am as thou art, my people as thy people, my horses as thy

thy horses:] So doth God say to all that are in Covenant with him, my Power is thine, my Holiness is thine, &c. By virtue of this Covenant, whatsoever thou wantest God cannot deny it thee, if it good for thee: say unto God, Lord, thou hast sworn to take away my heart of stone, and to give me a heart of flesh, thou hast sworn to write thy Law in my heart, thou hast sworn to circumcise my heart, thou hast sworn to give me Christ, to be my King, Priest and Prophet, &c. And God cannot but be a Covenant-keeper; by virtue of this Covenant, God cannot but accept of a poor penitent sinner, laying hold upon Christ for pardon. 2 Chron. 7. 14. Jer. 3. 14. *Promissa hæc tua sunt Domine, & quis falli timet, cum promittit ipsa veritas?* In a word, we may challenge pardon and heaven by our Covenant, 1 John 1. 9. God is not only merciful, but just to forgive us, we may challenge heaven through Christ out of Justice.

5. Add lastly, That the condition of the Covenant on our parts, should be upon such easie terms, therefore it is called a Covenant of free Grace, all that God requires of us, is to take hold of this Covenant Isa. 56. to receive this Gift of Righteousness, Rom. 5. To take all Christ as he is tendered in the covenant, and that which is the greatest consolation of all, God hath promised in his covenant to do our part for us, Jer. 31. 33, 34. Therefore it is called a Testament rather than a covenant. In the New Testament, the word διαθήκη is always used by the Apostle, and not συνθήκη, Heaven is conveyed unto the Elect by way of Legacy. It is part of Gods Testament, to write his Law in our hearts, and to cause us to walk in his ways, &c. Put these together, seeing there is such infinit mercy in the Covenant. A mercy, for God to enter into Covenant with us, to do it with us, and not the Angels, with us fallen, with us upon such easie terms, and to make such a Covenant that contains so many, and not only so, but all blessings here and hereafter, in the womb of it. It must needs be a Land-destroying, and Soul-destroying Sin, to be a Covenant-breaker.

The Use and Application of this Doctrine is fourfold.

Use 1. Of Information, if it be such a Land-destroying Sin, to be a Covenant-breaker; Let us from hence learn the true Cause of all the miseries that have happened unto England in these late years. The Womb out of which all our Calamities are come, England hath broken Covenant with God, and now God is breaking England in pieces, even as a Potter breaks a Vessel in pieces; God hath sent his Sword to avenge the quarrel of his Covenant, as Christ whipt the Buyers and Sellers out of the Temple,

with whips made of the Cords, which they had brought to tye their Oxen and Sheep withal, A Covenant is a Cord to tye us to God; and now God hath made an Iron Whip of that Covenant which we have broken asunder, to whip us withal.

We are a Nation in Covenant with God, we have the Books of the Covenant, the Old and New Testament, we have the Seals of the Covenant, Baptism and the Lords Supper; we have the Messengers of the Covenant, the Ministers of the Gospel; we have the Angel of the Covenant, the Lord Jesus Christ, fully, freely, and clearly set out before us in the Ministry of the Word; But alas, are not these Blessings amongst us as the Ark was amongst the *Philistines*, rather as Prisoners than as Priviledges, rather *in testimonium & ruinam, quam in salutem*; rather for our Ruine than for our Happiness? may it not be said of us, as Reverend *Mulin* said of the French Protestants, *While they burned us (saith he) for reading the Scriptures, we burnt with Zeal to be Reading of them; now with our Libertie, is bred also negligence & Disesteem of Gods word.* So is it with us, while we were under the Tyranny of the Bishops. Oh how sweet was a *Fasting-Day*? [how beautiful were the Feet of them that brought the Gospel of Peace unto you?] How Dear and Precious were Gods People one to another, &c? But now how are our Fasting-Days slighted and vilified? How are the People of God divided one from another, Railing upon (in stead of Loving) one another? And is not the Godly Ministry as much persecuted by the Tongues of some that would be accounted Godly, as heretofore by the Bishops Hands? Is not the *Holy Bible* by some rather wrested than Read? wrested (I say) by ignorant and unstable Souls to their own Destruction? And as for the *Seals of the Covenant*, (1.) For the *Lords Supper*, how oft have we spilt the *Blood of Christ* by our unworthy Approaches to his Table? And hence it is that he is now spilling our Blood; how hard a matter is it to obtain Power to keep the Blood of Christ from being profaned by ignorant and scandalous Communicants? And can we think that God will be easily intreated to sheath up his Bloody Sword, and to cease shedding our Blood?

2. For the Sacrament of *Baptism*; how cruel are men grown to their little Infants, by keeping of them from the Seal of entrance into the Kingdom of Heaven, and making their Children to be just in the same condition with the Children of Turks and Infidels? I remember at the beginning of these Wars, there was a great Fear
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nabaptists and
other Sectarians,*

fell upon Godly People about their little Children, and all their care was for their Preservation, and their Safety ; and for the continuance of the Gospel to them, &c. But now our little children are likely to be in a worse condition than ever. And all this is come upon us as a just punishment of our Baptismal Covenant-breaking. And as for *Jesus Christ* who is the *Angel* of the Covenant : Are there not some amongst us that *Un-God Jesus Christ* ? And is it not fit and equal that God should *Un-Church* us, and *Un-People* us ? Are there not Thousands that have sworn to be Christs Servants, and yet are in their Lives the Vassals of Sin and Satan ? And shall not God be avenged of such a Nation as this ? These things considered, it is no wonder our Miseries are so great, but the wonder is that they are no greater.

The 2d. Use is, an use of Examination. Days of Humiliation ought to be Days of Self-Examination. Let us therefore upon such a Day as this, Examine whether we be not amongst the number of those that make the Times perilous, whether we be not Covenant-breakers ? Here I will speak of three Covenants ; 1. Of the *Covenant we made with God in our Baptism*. 2. Of the *Covenant we have made with God in our Distresses*. 3. And especially of this *Covenant you are to Renew this day*.

1. Of the *Covenant* which we made in *Baptism*, and renew every time we come to the *Lords Supper*, and upon our solemn Days of Fasting. There are none here, but I may say of them, *the Vows of God are upon you*. You are *servi nati, empti, jurati* ; you are the Born, Bought, and Sworn Servants of GOD, you have made a Surrender of yourselves unto God and Christ. The Question I put to you is this : How often have you broken Covenant with God ? It is said, [*Isa. 33. 14*. The sinners in *Zion* are afraid, who shall dwell with everlasting Torments ? who shall dwell with devouring Fire, &c.] When God comes to a Church-sinner, to a sinner under the Old Testament, much more to a Christian-sinner ; a sinner under the New Testament : and layeth to his charge his often Covenant-breaking, Fearfulness shall possess him, and he will cry out, Oh ! wo is me, who can dwell with everlasting burnings ? Our God is a consuming Fire, and we are as stubble before him, who can stand before his Indignation ? (*Nab. 1. 6.*) who can abide in the fierceness of his Anger ? when his Fury is poured forth like Fire, and the Rocks are thrown down before him. Who can stand ? Of all sorts of Creatures, a sinful Christian shall not be able to stand before the Lord, when he comes to visit the World for their sins, For when

a Christian sins against God, he sins not only against the commandment, but against the Covenant. And in every sin he is a Commandment-breaker, and a Covenant-breaker. And therefore whereas the Apostle saith, *Tribulation and anguish upon every soul that sinneth, but first upon the Jew, &c.* I may add, first upon the Christian, then upon the Jew, and then upon the Grecian; Because the Covenant made with the Christian is called a *better Covenant*: and therefore his sins have a higher Aggravation in them. There is a notable Passage in *Austin*, in which he brings in the Devil thus pleading with God, against a wicked Christian at the Day of Judgment; *Æquissime iudex, Judica quod æquum est; judica meum esse qui tuus esse noluit post renunciationem: ut quod invasit pannos meos; Quid apud eum lascivia, incontinentia, &c. quibus ipse renunciaverit? Quid intemperantia, quid gula, quid fastus, quid cætera mea? Hæc omnia mea post renunciationem invasit, meus esse voluit, mea concupivit; Judica æquissime iudex, quoniam quam tu non dedignatus es tanto prætio liberare, ipse mihi postmodum voluit obligare.* That is, Oh thou righteous Judge, give right Judgment; judge him to be mine, who refused to be thine, even after he had renounced me in his Baptism; what had he to do to wear my Livery? What had he to do with Gluttony, Drunkenness, Pride, Wantonness, Incontinency, and the rest of my Ware? All these things he hath practised since he renounced the Devil and all his Works. Mine he is, Judge righteous Judgment; for he whom thou hast not disdained to Die for, hath obliged himself to me by his sins, &c.

Now what can God say to this charge of the Devils, but *take him Devil*, seeing he would be thine, take him, torment him with everlasting Torments. *Cyprian* brings in the Devil thus speaking to Christ in the great Day of Judgment, *Ego pro istis quos mecum vides nec alapas accepi, nec flagella sustinui, nec crucem pertuli, nec sanguinem fudi, sed nec regnum celeste illis promitto, nec ad paradisum evoco. & tamen se mihi suaque omnia consecrarunt.* I have not (saith the Devil) been whipt and scourged, and crucified; neither have I shed my Blood for these whom thou seest with me. I do not promise them a Kingdom of Heaven, &c. and yet these men have wholly consecrated themselves to me and my Service. Indeed if the Devil could make such gainful Covenants with us, and bestow such glorious Mercies upon us as are contained within the Covenant, our serving of Satan & sin might have some Excuse. But whereas his Covenant is a Covenant of Bondage, Death, Hell, and Damnation; And God's Covenant is a Covenant of Liberty, Grace, and eternal

eternal Happiness, it must needs be a sin inexcusable, to be willingly and wilfully such a *Covenant-Breaker*.

2. Let us Examine concerning the Vows which we have made to God in our Distresses, in our Personal Distresses, and our National Distresses. Are we not like the Children of *Israel*, of whom it is said, [*Psal. 78. 34. When he slew them, then they sought him, and they returned and enquired early after God, &c. Nevertheless they did flatter him with their mouth, &c. For their Heart was not right with him, neither were they stedfast in his Covenant.*] Are we not like little children that while they are whipping will promise any thing, but when the whipping is over, will perform nothing? Or like unto Iron that is very soft and malleable while it is in the Fire, but when it is taken out of the Fire, returns presently to its former Hardness? This was *Jacobs* fault: he made a Vow when he was in Distress, *Gen. 28. 22.* but he forgot his Covenant, and God was angry with him, and chastised him in his Daughter *Dinah*, *Gen. 34. 5.* and in his two Sons *Simoon* and *Levi*. And at last God himself was fain to call to him from Heaven to keep Covenant; And after that time God blessed *Jacob* exceedingly, *Gen. 35. 9, 10, 11, 12.* We read of *David*, *Psa. 56. 13, 14, 15.* that he professes of himself, *that he would go to Gods house, and pay the Vows which his lips uttered, and his mouth had spoken when he was in trouble.* But how few are there that imitates *David* in this thing.

3. Let us Examine our selves concerning this Solemn League and Covenant which we are to Renew this Day, And here I demand an Answer to this Question. *Quest.* Are we not Covenant-Breakers? Do we not make the Times perilous by our falsifying of our Oath and Covenant with God.

In our Covenant we swear to six Things.

1. That we will endeavour to be humbled for own sins, and for the sins of the Kingdom: But where shall we find a Mourner in *England* for his own Abominations, & for the Abominations that are committed in the midst of us? It is easie to find a *Censurer* of the sins of the Land, but hard to find a true Mourner for the sins of the Land.

2. We swear that we will endeavour to go before one another in the Example of a real *Reformation*. But who makes conscience of this part of the Oath! What sin hast thou left, or in what one thing hast thou Reformed since thou took this Covenant? We read *Ezra 10. 7. That they entred into a Covenant to put away their Wives and their Children by them;*

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Which was a very difficult and hard Duty, and yet they did it. But what Bosom-sin, what beloved sin, as dear to thee as thy dear Wife and Children, hast thou left for God's sake since thou tookest this Oath? I read *Neb. 5. 13.* That the People took an Oath to make Restitution, which was a costly Duty, and yet they performed it, saith the Text. But alas! where is the man that hath made Restitution of his ill gotten Goods since he took this Covenant? I read *2 Chron. 15. 16.* that King *Asa* Deposed his Mother *Maachab*, *her, even her from being Queen*, after he had entred into Covenant: and that the People *2 Kings 11. 18.* After they had sworn a Covenant, brake in pieces all the Altars of *Baal* thoroughly. But where is this through Reformation, this through Amendment of Life? Indeed here is much talk of a *Reformation*, but little practice of a *Reformation*. We say we fight for a *Reformation*; but I fear lest in a little time, we fight away our *Reformation*. Or if we fight it not away, yet we should Dispute it away. For now all our *Religion* is turned into *Utrum's*, into Questions, in so much as that there are some that call all *Religion* into Question, and in a little while will lose all *Religion* in the crowd of Questions; *inter disputandum, veritas & Religio amittitur*. There was a time not many years ago, when God did bless our Ministry in the City, to the Conversion of many People unto God; but now there are many that study more to gain Parties to themselves, than to gain Souls to God. The great work of Conversion is little thought on, and never so few (if any at all) converted as in these Days wherein we talk so much of *Reformation*. And is this to keep Covenant with God?

3. We swear to endeavour to amend the lives, and reform not only our selves, but also those that are under our charge. But where is that Family Reformation? Indeed I read of *Jacob*, that when he went to perform his Vow and Covenant, he first reformed his Family, *Gen. 35. 3.* And that *Joshua* resolved (and performed it) for himself and his Family to serve the Lord. And so did *Josiab*, *2 Chron. 34.* And oh that I could add, and so do we. But the Wickednesses committed in our Families, proclaim the contrary to all the World. What Noblemans, what Aldermans, what Merchants Families is more reformed since the Covenant, than before? We speak and contend much for a *Church Reformation*, but how can there be a *Church Reformation*, unless there be a *Family Reformation*? What though the Church-Worship be pure, yet if the Worshippers be Impure, God will not accept of the Worship? And if Families be not reformed, how will your Worshippers be pure?

4. We swear to endeavour to bring the Churches of God in the three Kingdoms to the nearest Uniformity in Religion, Confession of Faith, Form of Church Government, Directory for Worship, and Catechising, &c. But are there not some that write against an Uniformity in Religion, and call it an Idol? are there not many that walk professedly contrary to this clause of the Covenant? There are three Texts of Scripture that People keep the quite contrary way. The first is *Matth. 6. 31, 32, 34. Take no thought what ye shall eat, &c. Take no thought for to morrow.* And most People take thought for nothing else. The 2d. is *Matth. 6. 33. Seek ye first the Kingdom of God and his righteousness, &c.* And most People seek this last of all. The 3d. Text is, *Job. 6. 27. Labour not for the meat that perisheth, but for the meat that endureth for ever, &c.* And most People labour not for the meat that endureth for ever, but for the meat that perisheth. As these three Texts are kept, so do many People keep this part of the Oath; for there were never more Divisions and Differences in the Church, never more Deformity, and pleading against Uniformity, than now there is.

5. We swear to endeavour the Extirpation of Popery, Prelacy, Superstition, Heresie, Schism, &c. And yet notwithstanding there are some that have taken the Oath, that contend earnestly for a Toleration of all Religions.

6. We Swear against a detestable indifferency and neutrality in this cause, which so much concerneth the Glory of God, &c. And yet how many are there amongst us that are like unto *Galio*, that care not what becomes of the cause of God, so they may have peace and quiet? That will not be the backwardest of all, and yet will be sure not to be too forward; for fear, lest if the Times turn, they should be noted amongst the chief of the Faction? that are very indifferent which Side prevail, so they may have their Trading again? that say as the Polititian, "that they would be careful not to come too near the Heels of Religion, lest it should dash out their Brains: and as the King of *Aragon* told *Beza*, That he would wade no further into the Sea of Religion, than he could safely return to Shore.

In all these six Particulars, let us seriously search and try our Hearts, whether we be not among the number of those that make the Times perilous.

The third Use is for *Humiliation*: Let the consideration of our Covenant-breaking, be a Heart-breaking consideration to every one of us this Day; Let this be a mighty and powerful Argument to humble us upon this Day of Humiliation. There

There are five Considerations that are exceedingly *Soul-humbling*, if God bless them to us.

1. The Consideration of the many Commandments of God, that we have often and often broken.

2. The Consideration of the breaking of *Jesus Christ* for our sins, how he was Rent and Torn for our Iniquities.

3. The Consideration of the breaking of the Bread, and the pouring out of the Wine in the Sacrament, which is a Heart-breaking Motive and Help.

4. The *Broken-Condition* that the Kingdom of *England*, *Scotland* and *Ireland*, and that *Germany* is in at this time.

5. The many Vows and Covenants that we have broken ; our *Sacrament-Covenants* our *Fasting-Covenants*, our *Sick-bed-Covenants*; and especially the consideration of our often breaking our *National-Covenant*, which you come this day to renew. This is a sin in *Folio*, a sin of a high Nature : And if ever God awaken our Conscience in this Life, a sin that will ly like a heavy *Incuba* upon it. A greater sin than to sin against a Commandment, or against an Ordinance. A sin not only of Disobedience, but of Perjury ; a sin of Injustice, of spiritual Adultery, a sin of Sacrilege, a sin of great Unkindness, a sin that not only makes us Disobedient, but Dishonest ; for we account him a Dishonest man that keeps not his word. A sin that not only every good Christian, but every good Heathen doth abhor ; a sin that not only brings Damnation upon us, but casteth such an horrible Disgrace and Reproach upon God, that it cannot stand with God's Honour not to be avenged of a Covenant-breaker. "*Tertullian* saith, That when a Christian forsakes his Covenant, and the Colours of Christ, and turns to 'serve as the Devils Souldier, he puts an unspeakable Discredit upon God and Christ. For it is as much as if he should say : *I like the Service of the Devil better than the Service of God.* And it is just as if a Souldier that hath waged War under a Captain, and afterwards forsaking him and turns to another, and after that leaves this other Captain, and turns to his former Captain. This is to prefer the first Captain before the second. This makes God complain, [*Jer. 24.* What iniquity have your Fathers found in me, that they are gone far from me, &c. And in the *11. verse*, Hath any Nation changed their god, which yet are no Gods ? But my People have changed their Glory for that which doth not profit.] *Basil* brings in the Devil insulting over Christ, and

and saying, 'I never Created nor Redeemed these Men, and yet they have obeyed me, and contemned thee, O Christ, even after they have covenanted to be thine. And then he adds, *equidem ego i statum futuram adversus Christum gloriationem hostis insolentem gravius longe esse statuo quam gehennae supplicia*. That is, I esteem this insulting of the Devil over Jesus Christ at the great day, to be more grievous to a true Saint, than all the torments of hell, a saying worthy to be written in Letters of Gold; seeing then that Covenant-breaking is so great an abomination, the Lord give us hearts to be humbled for this great abomination this day. And this will be a notable Preparation to fit you for the renewing of your Covenant. For we read, that *Nehemiah* first called his People to fast, before he drew them unto a Covenant, according to which Pattern, you are here met to pray, and humble your Souls for your former Covenant-breaking; and then to bind your selves anew unto the Lord our God. As wax when it is melted will receive the Impression of a Seal, which it will not do before; So will your hearts, when melted unto godly sorrow for our sins, receive the Seal of God abidingly upon them, which they will not do when hardened in Sin.

Is every man that sins against the Covenant to be accounted a Covenant-breaker, and a Perjured Sacrilegious Person?

By no means. For as every failing of a Wife doth not break Covenant between her and her Husband; but she is to be accounted a Wife till she, by committing Adultery break the Covenant; So every miscarriage against the Covenant of grace, or against this National Covenant doth not denominat us in a Gospel account, Covenant-breakers: But then God accounts us according to his Gospel to break Covenant, when we do not only sin, but commit sin, against the Covenant, when we do not only sin out of weakness, but out of wickedness; when we do not only fail, but fall into sin; when we forsake and renounce the Covenant, when we deal treacherously in the Covenant, and enter into league and Covenant with those sins which we have sworn against, when we walk into Anti-covenant Paths, and willingly do contrary to what we swear, then are we perjured, and unjust and sacrilegious, and guilty of all these things formerly mentioned.

The 4. Use presents unto you a Divine, and therefore a sure project to make the times happie, and that is, let all Covenant-takers labour to be Covenant keepers. It hath pleased God to put it in your hearts to renew your Covenant, the same God enable you to keep Covenant. It

is said, 2 Chro. 34. 31, 32. *The King made a Covenant before the Lord, &c. and he caused all that were present in Jerusalem and Benjamin to stand to it.* And 2 King 23. 3. *The King stood by a pillar, and made a Covenant before the Lord, &c. and all the people stood to the Covenant.* This is your Duty, not only to take the Covenant, but to stand to the Covenant; and to stand to it *maigre* all Opposition to the contrary, according as we read, 2 Chro. 15. 12, 13. *And they entered into Covenant to seek the Lord God of their Fathers, &c. that whosoever would not seek the Lord God of Israel, should be put to Death, whether small or great, whether man or Woman.* For it is not the taking, but the keeping of the Covenant that will make you happy. God is styled, *A God keeping Covenant* Deut. 9. 4. Neh. 1. 5. O that this might be the honour of this City! That we may say of it, *London is a City keeping Covenant with God.* Great and many are the blessings intailed upon Covenant-keepers, Exod. 19. 5, 6. [Now therefore if ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me, above all People: for all the earth is mine: And ye shall be unto me a Kingdom of Priests, and an holy Nation, &c. Psal. 25. 10. All the paths of the Lord are mercy and truth, unto such as keep his Covenant, &c. Psal. 15. 4.] There are three Covenants, I shall perswade you in a special manner to stand to.

1. The Covenant you made with God in Baptism, a Christian (saith *Christostom*) should never step out of Doors, or ly down in his Bed, or go into his Closet, but he should remember that Word *abrenuncio*, that is, he should remember the time when he did renounce the Devil, and all his works. Oh, let us not forget that which we ought always to remember! let us remember to keep that Covenant, as we ever desire God should remember us in mercy at the great day.

2. The Covenant we make with God in our Afflictions. Famous is that Passage of *Pliny* in one of his Epistles, to one that desired Rules from him how to Order his Life aright. I will (saith he) give you one Rule, which shall be in stead of a thousand; *ut tales esse perseveremus, sani, quales nos futuros esse profitemur infirmi.* That we should persevere to be such when we are well, as we promise to be when we are sick. A Sentence never to be forgotten: The Lord help us to live accordingly.

3. The Covenant which you are to take this day. The happiness or misery of *England* doth much depend upon the keeping or breaking of this

this Covenant, if *England* keep it, *England* by keeping Covenant shall stand sure, according to that Text, *Ezek. 7. 14.* if *England* break it, God will break *England* in pieces. If *England* slight it, God will slight *England*. If *England* forsake it, God will forsake *England*, and this shall be written upon the Tomb of perishing *England*, *Here lyeth a Nation that hath broken the Covenant of their God.* Remember what you have heard this day, that it is the Brand of a Reprobat, to be a Covenant-breaker, and it is the part of a Fool to Vow and not to pay his vows. And God hath no delight in the Sacrifice of Fools. Better not to vow, than to vow and not to pay, *Ecc. 5. 4, 5.* It is such an high Profanation of Gods Name, as that God cannot hold a Covenant-breaker guiltless, it is Perjury, Injustice, Spiritual Adultery, Sacrilege, &c. And the very lifting up of our hands this day, (if ye do not set Heart and Hand on work to keep Covenant) will be sufficient Witness against you at the great day. We read *Gen. 31. 44, 45, 46, 47, 48, 49, 52, 53.* [That *Jacob* and *Laban* entered in Covenant, and took a heap of stones, and they called the place *Mizpah*, the Lord watch between me and thee, and made them a Witness, and said, this heap is a Witness, &c. the God of *Abraham* judge betwixt us, &c.] Such is your condition this day. You enter into Covenant to become the Lords, and to be valiant for his Truth, and against his Enemies, and the very stones of this Church shall be Witnesses against you, if you break Covenant. The name of this place may be called *Mizpah*. The Lord will watch over you for Good, if you keep it, and for Evil, if you break it, and all the curses contained in the Book of the Covenant shall light upon a willing covenant-breaker. The Lord fasten these Meditations, and Soul awakning considerations upon your hearts. The Lord give you grace to keep close to the Covenant, and a good Conscience, which are both lost by breaking covenant.

There are 4. things I shall perswade you unto in pursuance of your covenant.

1. To be humbled for your own Sins, and for the Sins of the Kingdom; and more especially, because we have not, as we ought valued the inestimable benefit of the Gospel, that we have not laboured to receive Christ in our hearts, nor to walk worthy of him in our Lives, which are the causes of other Sins, and Transgressions so much abounding amongst us. Gospel Sins are greater than Legal Sins, and will bring Gospel curses, which are greater than Legal Curses. And therefore

fore let us be humbled according to our covenant, for all our Gospel abominations.

2. You must be ambitious to go before one another in an example of real Reformation. You must swear vainly no more, be Drunk no more, break the Sabbath no more, &c. You must remember what David says, *Psal. 50. 16. But unto the wicked God saith, what hast thou to do to take my Covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.* To sin willingly after we have sworn not to sin, is not only to sin against a Commandment, (as I have said) but to sin against an Oath; which is a double Iniquity, and will procure a double Damnation. And he that takes a Covenant to Reform, and yet continueth Unreformed, his Covenant will be unto him as the bitter water of jealousy was to the woman guilty of Adultery, which made her belly to swell, and thigh to rot, &c. *Num. 5. 22.*

3. You must be careful to reform your Families according to your Covenant, and the example of Jacob and Joshua, and the Godly Kings fore-mentioned.

4. You must endeavour, according to your Places and Callings to bring the Churches of God in the three Kingdoms, to the nearest Conjunction and Uniformity in Religion, &c. O blessed Unity! How comes it to pass that thou art so much slighted and contemned? Was not Unity one of the chief Parts of Christ's Prayer unto his Father, when he was here upon the Earth? *Joh. 17. 11.* Is not Unity amongst Christians, one of the strongest Arguments to perswade the World to believe in Christ, *Joh. 17. 21.* Is it not the chief desire of the holy Apostles, that we should all speak the same things, and that there should be no Division amongst us, &c. *1 Cor. 1. 10. Phil. 2. 1, 2, 3, &c.* Is not Unity the Happiness of Heaven? Is it not the happiness of a City to be at Unity within it self? Is it not a good and pleasant thing for Brethren to dwell together in Unity? how comes it to pass then, that this part of the Covenant is so much forgotten? The Lord mind you of it this Day; & the Lord make this great and famous City a City of Holiness, and a City at Unity within it self: For if Unity be destroyed, Purity will quickly also be destroyed, The Church of God is *Una* as well as *Sancta*; it is but one Church as well as it is a Holy Church. And Jesus Christ gave some to be Apostles, &c. till we all come to the Unity of the Faith. The Government of Christ is appointed for keeping the Church in Unity as well as Purity, Those things which God hath joyned

joyned together, let no man put asunder. That Government which doth not promote Unity as well as Purity, is not the Government of Christ. Oh, the misery of that Kingdom where Church Divisions are nourished and fomented ! A Kingdom, or Church against it self cannot stand. Would it not be a sad thing to see twelve in a Family, and one of them a *Presbyterian*, another an *Independent*, another a *Brounist*, another an *Antinomian*, another an *Anabaptist*, another a *Familist*, another for *Prelatical Government*, another a *Seeker*, another a *Papist*, and the tenth it may be an *Atheist*, and the eleventh a *Jew*, and the twelfth a *Turk* ? The Lord in his due time heal our Divisions, and make you his choice Instruments according to your Places, [that the Lord may be one and his Name one in the three Kingdoms,]

Quest. But some will say, How shall I do to get up my heart to this high pitch, that I may be a Covenant-Keeper ?

I will propound these three Helps.

1. Labour to be always mindful of your Covenant, according to that Text, [God is always mindful of his Covenant.] It was the great sin of the People of *Israel*, that they were unmindful of the Covenant, *Neb. 9. 17.* They first forgot the Covenant, and afterwards did quickly forsake it. He that forgets the Covenant must needs be a Covenant-Breaker. Let us therefore remember it, & carry it about us as *quotidianum argumentum*, and *quotidianum munimentum*, first let us make a Covenant a daily Argument against all sin and iniquity ; and when we are tempted to any sin, let us say, I have sworn to forsake my old Iniquity : and if I commit this sin, I am not only a Commandment-breaker, but an Oath-breaker ; I am perjured. I have sworn to Reform my Family, and therefore I will not suffer a wicked person to tarry in my Family. I have sworn against Neutrality and Indifferency, and therefore I will be zealous in Gods cause, &c. 2. Let us make this Covenant a daily *muniment* & Armour of Defence, to beat back all the fiery Darts of the Devil ; when any one tempts thee by promise of Preferment to do contrary to thy Covenant, or threatening to ruine thee for the hearty pursuing of thy covenant, here is a ready Answer ; I am sworn to do what I do, and if I do otherwise, I am a perjured wretch.

This is a Wall of Brass to resist any Dart that shall be shot against thee for well doing, according to thy Covenant. Famous is the Story of *Hannibal*, which he told King *Antiochus*, when he required Aid of him

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against

against the *Romans*; "When I was 9 years old (said he) my Father carried me to the Altar, and made me take an Oath to be an irreconcilable Foe to the *Romans*; in pursuance of this Oath, I have waged War against them 36 years. To keep this Oath I have left my Country, and am come to seek Aid at your Hands, which if you deny, I will travel all over the World to find out some Enemies to the *Roman State*, *odi odioque sum Romanis*. If an Oath did so mightily operate in *Hannibal*; let the Oath you are to take this Day, work as powerfully upon you; and make your Oath an Argument to oppose personal sins, and Family-sins. and to oppose Heresie, Schism, and all Profaneness; and to endeavour to bring the Church of GOD in the three Kingdoms, to the nearest Conjunction, Uniformity, &c. And let this Oath be Armour-proof against all Temptations to the contrary. And know this one thing, that if the Covenant be not a daily Argument and muniment against sin, it will become upon your breaking of it, *quotidianum testimonium & aeternum opprobrium*, a daily Witness against you as the Book of the Law was, *Deut.* 31. 26. and an everlasting shame and reproach unto you and yours.

2. Let us have high thoughts of the Covenant. Actions, and Affections follow our Apprehensions. If thy Judgment be beleapered with a corrupt Opinion about the Covenant, thy Affections and Actions will quickly be beleapered also, and therefore you ought to endeavour according to your places, that nothing be spoken, or written, that may tend to the prejudice of the Covenant.

3. You must take heed of the curled sin of *Self-love*, which is placed in the Forefront, as the cause of all the Catalogue of sins here named; because men are lovers of themselves, therefore they are covetous, &c. and therefore they are Covenant-breakers. A *Self-seeker* cannot but be a Covenant-breaker; this is a sin you must hate as the very gates of Hell.

And this is the second sin I promised in the beginning of my Sermon to speak on: but the Time and your other Occasions will not permit. There is a *Natural Self-love*, and a *Divine Self-love*, and a *sinful Self-love*. This *sinful Self-love* is, when we make our selves the last End of all our Actions, when we so love our selves, as to love no man but our selves; according to the Proverb, Every man for himself, &c. When we pretend GOD and his Glory, and the Common-good; but intend our selves, and

and our own *privat Gain* and *Interest*; when we serve GOD upon *poli-
tick* Designs; of this sinful Self-love the Apostle speaks, *Phil. 2. 21. For
all seek their own things, and not the things of Jesus Christ.* And if we had
a Window to look into the Hearts of most People, we should find their
Hearts made up all of this Idolatrous Self-love. All their Designs are
for to promote themselves. They *monopolize* and *ingross* all to themselves,
as if made for themselves. Where this sinful Self-love *dwells*, there *dwells*
no love to GOD, no love to thy Brother, no love to Church or State. This
sinful Self-love is the *Caterpillar*, that destroyeth Church and Common-
wealth. It is from this sinful Self-love that the *publick Affairs* drive on
so heavily, and that Church-Government is not settled, and that our
Covenant is so much neglected. Of this sin I cannot now speak; but
when GOD shall offer opportunity, I shall endeavour to uncase it you.
In the mean time, the LORD give you Grace to hate it as Hell it self,

F I N I S.

and our own love and interest, when we have GOD
the Father, of our love, the Father, the Son, and the Holy Spirit,
we have the Father, the Son, and the Holy Spirit, and we have
a Witness to look into the heart of man, people, we have the Father
Heaven sends up all of this glorious Self-love. All Self-Deception are
for to promote themselves. They were sent and sent and sent and sent
will make for themselves. Where the Father Self-love, their hearts
to have GOD, no love to the Father, no love to the Son, This
is Self-love is the Father, the Son, the Holy Spirit, and the Father
and the Son, the Father and the Son, the Father and the Son, the Father
to himself, and that Church, Government is not loved, and that our
Government is to reach every body. Of this in I cannot now say, but
when GOD first offered opportunity, I shall endeavor to make it very
In the meantime, the LORD give you Grace to have a Self-love.

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